

## **Live Holy, 3:8-22**

9 – We are to hold in mind that our calling is for a holy priesthood to bless and not curse. Everyone in this world returns cursing for cursing, but we are not like everyone in this world. We are aliens and strangers who do not get caught up in the nonsense of this world. We live above the norm since we were rescued out of the power of darkness into the Kingdom of His dear Son. When we respond in the right way, we inherit a blessing.

Romans 12:17; 1Thessalonians 5:15; Romans 12:14; 1Corinthians 4:12; Matthew 5:39; Luke 6:28; Leviticus 19:18;  
Proverbs 20:22; Proverbs 24:29; Matthew 5:44; Romans 8:28; 12:19

Remember we are priests. Numbers 6:22-27

13 – We no longer need to fend for ourselves; rather, just like our Lord, we respond to evil in a godly way. 1Peter 2:21-25

14 – Perfect love casts out fear. 1John 4:16-21

15 – Do not let the evil stuff get to you or pull you in to be as they are, instead put Christ on. Peter again brings us back to sanctification (1:2; 13-16, 22; 2:9, 11).

Instead of responding like everyone else, your holy life opens doors for you to proclaim the gospel.

Colossians 4:6 - Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

2Timothy 2:25 - with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

Hebrews 3:6 - but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Act 26:18 - to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

1Peter 2:9 – "...that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light." We should embrace that we are different from everyone else, and let our love shine drawing attention so that we can proclaim the gospel. Remember we are priests, and priests give blessings.

1Peter 2:11 and 12 - We live holy so that we have opportunity to speak to others about our God.

3:1-3 - Wives of unbelievers are to live so that they can win their husbands.

18 - The humble will be honored just as Christ was honored that by him the guilty ones will see righteousness.

### **Proclamation to the Spirits in Prison (Genesis 6:1-4)**

Genesis 6:1-4 - Many believe that the sons of God are fallen angels and the daughters of men are human women. Whoever they are, there is no doubt that they married and had sexual intercourse resulting in children.

4 - The phrase “came in to” is oft repeated representing intercourse – Genesis 16:4 - Abram went in unto Hagar, and she conceived; Genesis 30:3-5 - Jacob went in unto Bilhah, and she conceived.

Genesis 1:11-12, 20-21, 24-25 - Celestial and terrestrial beings cannot mate and have children for there is a clear and unmistakable law of life and reproduction in the terrestrial realm – that is everything after its kind.

Genesis 6:7 - The flood destroyed everything that was created, and there was no mention of a celestial/terrestrial hybrid. Nowhere in Scripture is there any reference to such a thing.

“Daughters of men” (adam) represent humans.

“Sons of” in Hebrew often denotes membership of a class as “sons of Israel” for Israelite. At first it referred to Jacob and his 12 sons but is used hundreds of times as the people of Israel. “Son of man” occurs 195 times: 93 of Ezekiel and 91 of Jesus.

“God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?”  
Numbers 23:19

The Hebraism is used with reference to origin, destination, or characteristic. So, in Numbers God is not a man nor is His origin from man or His destination or characteristic; whereas, Scriptures say of Ezekiel and Jesus they are men from human origin, destination, and with human characteristics.

John 17:12 – Judas is the “son of perdition;” Ephesians 2:2 – unbelievers are sons of disobedience; 1Thessalonians 5:5 – sons of light and sons of darkness

Genesis 6 – The word used for God is Elohim. To understand this word, we will compare two verses: Psalm 8:4-6 and Hebrews 26-8.

The same word is translated as “god” and “angels.” Elohim occurs some 2,600 times in the Old Testament most often referring to Almighty God. However, it is also used of false gods, supernatural beings (angels), and human leaders (kings, judges, and the Messiah). Elohim is a plural noun, but it has both singular and plural usages. Most of the time when used for the true God, it has singular masculine verbs, which is contrary to the normal rules of Hebrew grammar.

For the LORD [Yahweh] your God [Elohim] is the God [Elohim] of gods [elohim] and the Lord of lords, the great, the mighty, and the awesome God [El] who does not show partiality nor take a bribe. Deuteronomy 10:17

Give thanks to the God [Elohim] of gods [elohim], For His lovingkindness is everlasting. Psalm 136:2

"Now I know that the LORD [Yahweh] is greater than all the gods [elohim]; indeed, it was proven when they dealt proudly against the people." Exodus 18:11

For I know that the LORD [Yahweh] is great and that our Lord [Adonay] is above all gods [elohim]. Psalm 135:5

You shall have no other gods [elohim] before Me.  
You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.  
You shall not worship them or serve them; for I, the LORD [Yahweh] your God [Elohim], am a jealous God [El], visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, Exodus 20:3-5

For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,  
yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him. 1Corinthians 8:5-6

Psalms 8:4-6 - When this verse is quoted in Hebrews, it is to prove that Jesus was once lower than the angels but now in his ascended heavenly position he is much higher than they are. Therefore, in Psalm 8, *elohim* should have been translated angels. The way Yahweh originally established the order of authority was God - angels - mankind. Now with Jesus, the order is God - Jesus - angels - mankind.

Who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. 1Peter 3:22

Genesis 1:26 - Angels were already created before this event according to Job 38:1-7; therefore, the "us" in 1:26 speaks of Yahweh and angels.

Genesis 3:22 - They knew good and evil, although they may not have when they were created.

Genesis 3:1-5

Genesis 3:5 KJV

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Adam and Eve were lower in status than the gods and thus knowing of good and evil would place them upon a higher status, making them equal to the gods. The lie was you will not die. The evidence for the lie was that the gods know good and evil and they have not died. Angels are gods.

Job 1:6 and 7; 2:1 and 2 - This is clearly a gathering of celestial beings in a celestial setting and would therefore exclude the sons of God from being human.

Job 38:7 - During creation, sons of god (angels) were present, not people.

Daniel 3:25 and 28 - The son of god is an angel.

Genesis 6:1-4 - Daughters of men are humans, and sons of God are angels.

2 Peter 2:4 and 5 - These angels sinned during the Genesis time and were cast into Tartarus.

1 Peter 3:18-20 - The spirits of 1 Peter are the angels of 2 Peter.

Jude 1:6 and 7 – the angels in Jude are the same as those in 1 and 2 Peter. In verse 7, they are likened to people of Sodom and Gomorrha who went after strange (*heteros*) flesh. *Heteros* means another of a different kind. The celestial angels wanted the terrestrial beings, the daughters of men; yet, this would not be possible because everything is after its kind.

The Greek word for the "first estate" is *arche* which is most often translated as beginning (as in origin). The first two occurrences are as follows:

Matthew 19:4 - And he answered and said unto them, Have ye not read, that he which made them at the beginning [arche] made them male and female,

Matthew 19:8 - He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning [arche] it was not so.

Jude 1:6 - The angels left their beginning or origin for something else.

The Greek word for “habitation” is *oiketerion* from the root word *oikeo* meaning home, house, to dwell, dwelling, etc. *Oiketerion* is used only one other time.

1Corinthians 5:1-5 - The earthy house and the heavenly house are talking about bodies. In Jude, *oiketerion* should be thought of as bodies also.

1Corinthians 15:35-44 - There are celestial and terrestrial bodies, natural bodies, and there are spiritual bodies.

Jude 1:6 - They left their celestial bodies. Jesus was resurrected with a celestial body.

Luke 24:36-40 - They, unlike us, can leave and live outside their bodies, and, it is only here that they become spirits. Angels have celestial bodies, and those of Jude left their bodies to take on a human body.

Matthew 12:43-45 - In this record, the man’s body is the house and home of the spirit.

The sons of God or angels of Genesis 6:1-4 left their own houses (celestial bodies) to live in another house (human bodies) for the purpose of having sexual relations with the daughters of men and in essence, having children by them. This may very well have been the origin of spirit possession. They had human babies, but their fathers were possessed with evil spirits who trained them to be like the spirit that was within them.

According to Peter and Jude, these angels (disembodied angels, henceforth spirits) were sent to prison (Tartarus) and are still there, kept in chains and under darkness until their judgment.

1Peter 3:18 and 19 - Jesus in spirit went and preached to the disembodied angels, now spirits in prison.

Genesis 6:4 - “Nephilim” means fallen ones and not giants as it is oft understood as. It comes from the root “napal” that means to fall, fallen by a violent or an accidental circumstance or event. See Judges 20:44; 2 Kings 1:2; and Lamentations 1:7. The Nephilim are fallen ones with violence behind their fall.

Revelation 12:3 and 4 - Satan cast them down.

Revelation 1:13, 16, and 20; Job 38:7 - Stars can represent angels of celestial beings.

Genesis 6:1-4 - The fallen ones are not the same as the sons of gods. The sons of god are currently locked in chains. The fallen ones were there during this time, and they also remain after this time and are the ones who possess people. They are called demons and unclean spirits.

Four separate groups of evil ones:

- 1) Sons of god are angels who became disembodied from their beginning or first bodies, their celestial bodies, in order to have sex with humans by way of inhabiting male humans.
- 2) Nephilim are celestial beings cast down by Satan called fallen ones here and in the NT unclean spirits and demons.
- 3) The children of the sons of god (angels) and women are called mighty men, men of renown.
- 4) Revelation 12:7-12 speaks of another grouping, not the fallen ones (demons), but those who have kept their first estate in heaven.

The spirits of Genesis 6 are now locked in chains until their judgment day when they will be cast into the lake of fire. The fallen ones are now the demons who harass humanity, and their destiny is the lake of fire. The mighty ones of old were destroyed with the flood. Satan's angels remain in the celestial realm but in the future during the last 3 1/2 years will be cast down to the earth and eventually (after 1,000 years in chains) will be cast into the lake of fire.

1 Peter 3:18-22 - We, like Christ, will be honored if we remain faithful during our time of persecution.